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Majlis Ansarullah Pledge

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Editorial

The Institution of Khilafat and our Pledge to Safeguard it

While entering the fold of Ahmadiyyat in Islam and under the auxiliary organisations of the Jama'at, we pledge that we shall endeavour to the last moment of our lives, to safeguard the institution of Khilafat. Also we will be willing to offer sacrifices of the highest calibre in this regard. Moreover, we shall exhort our children to always remain dedicated and devoted to Khilafat. We pledge individually and collectively as a community that we shall not hesitate to offer a sacrifice of any kind to safeguard the institution of Khilafat. To remain adherent to pledges plays a great role in the life of nations. Nations remain united, steadfast and keep on progressing as long as they adhere to their covenants, whether individually or collectively. When nations do not adhere to their pledges, they become disheartened, dejected and later on suspicious and untrusting. Sometimes due to the treachery of a few people, national unity is shattered, which later on can result in the destruction of a whole nation.

Obedience to Khalifatul Masih and safeguarding the institution of Khilafat is of paramount importance for the Ahmadiyya Jama'at. It is due to the simple fact that the institution of Khilafat is the soul of the Jama'at and the life of the Jama'at depends upon Khilafat. God Almighty has put a great and unique responsibility on the Jama'at to establish the supremacy of Islam all over the world. In order to accomplish this mammoth task one has to demonstrate the highest order of unity and solidarity, which is impossible to achieve without the institution of Khilafat. Opponents of Ahmadiyyat were delighted to believe that the Jama'at would be annihilated when the Promised Messiah departed from this world. This would have happened if God Almighty had not established the institution of Khilafat in Ahmadiyyat. It is only through the blessings of Khilafat that the Jama'at is alive and fully functional. Every sun that rises is a witness to its progress, to the extent that clear signs of achieving our goal are becoming manifest.

When we ponder over why Khilafat, in the early period of Islam, came to end after only a short period, we observe two important factors: Firstly, when people entered Islam in large numbers, they were not made to realise how vital Khilafat is, nor were they taught how blessed the institution of Khilafat is. They were not instructed to show total obedience and devotion to the Khalifa. Secondly, they developed morbid thoughts and anarchist tendencies towards the institution of Khilafat. They did not realise that their achievements were due to the blessings of the Holy Prophet (pboh). Some time later Muslims thought that those achievements were a result of their efforts and that they had the right to appoint a Khalifa as well. Due to their morbidity and anarchy towards Khilafat, God deprived them of the blessings of Khilafat and at that very moment their downfall started.

It is incumbent upon the Ahmadiyya Jama'at not to let such morbid thoughts take root within it, which caused tremendous damage to Islam. Opponents have tried their best in the past and, now due to the modern media, have become active once again, in launching new attacks. God-fearing people see and deal with their affairs in the light of wisdom granted to them by God. They can recognise the maliciousness arising from anywhere and have the ability to deal with it in intelligent way.

Hadhrat Khalifatul Masih II addressed the Jama'at on this subject. He said: *"In order to grant a new lease of life to Muslims, God due to His immense mercy, has established Khilafat in Ahmadiyya Jama'at through Hadhart Masih Ma'ud. I say to my Jama'at that you should always remain devoted to the Khilafat and continue to offer sacrifices for its establishment and stability. Khilafat will remain with you if you do so. God has granted you Khilafat, so that He could have said, that He blessed you with Khilafat and it would have remained with you forever if you wished. God could have established Khilafat through revelation but He did not choose to do so. God said He would continue Khilafat among you if you wished i.e., He urges you to declare that you wish to have Khilafat among you. You will be deprived of this blessing if you remain uncertain about Khilafat or do not prioritise the abilities of a person while electing a Khalifa. Thus ponder over the factors that caused the destruction of Muslims and prevent yourself from facing similar death. Your minds must be sharp and filled with intellect. You should not stand like a rock that diverts the flow of a river. You should behave like a channel that lets water flow easily. You are a tunnel whose function is to transmit God's blessing to others, which you have received through the Holy Prophet. If you succeed in doing so, you will appear as a nation which will never face death. If you stood as an obstruction to the spread of God's blessings, if you hindered this like a rock, that would be a time of your destruction as a nation. You will never achieve a long life and you will perish like earlier nations."* (Commentary on Sura Namal, Tafseer Kabir Vol.7,page 429-430)

Darsul Qur'an

Allah's Promise to establish Khilafat

Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear. They will worship Me, and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious. (Sura Al-Nur, 24:56)

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوْا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى
الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ
الَّذِىْ ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِى لَا
يُشْرِكُوْنَ بِىْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفَاسِقُوْنَ۔

This verse embodies a promise that Muslims will be vouchsafed both spiritual and temporal leadership. The promise is made to whole Muslim nation but the institution of Khilafat will take a palpable form in the person of certain individuals who will be the prophet's successors and representatives of the whole nation. They will be, as it were, Khalifa personified. The verse further says that the fulfilment of this promise will depend on the Muslims observing the Prayer and giving the Zakat and on their obeying the Messenger of God in all religious and temporal matters concerning the nation. When they will have fulfilled the se conditions, the boon of Khilafat will be bestowed upon them and they will be made the leaders of nations; their state of fear will give place to a condition of safety and security, Islam will reign supreme in the world, and above all the Oneness and Unity of God –the real purpose and object of Islam-will become firmly established.

The promise of the establishment Khilafat is clear and unmistakable. As the Holy Prophet (pboh) is now humanity's sole guide for all time, his Khalifa must continue to exist in one form or another in the world till the end of time, all other Khilafats having ceased to exist. This is among many others the Holy Prophet's (pboh) distinct superiority over all other Prophets and Messengers of God. Our Age has witnessed his greatest spiritual Khulafa in the person of Ahmad, the Promised Messiah.

The Holy Qur'an has mentioned three kinds of Khalifas:

1) Khalifas who are prophets, such as Adam.
2) Prophets who are the Khalifa of another prophet, such as the Israelite prophets.
3) Non- Prophet Khalifas of a Prophet, with or without temporal powers, such as the godly ones learned in the Law

The special marks and characteristics of these Khalifas are:

a) they are appointed Khalifa through God's decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifa
b) the religion, which their mission is to serve, becomes firmly established through their prayers and missionary efforts.
c) They enjoy equanimity and peace of mind amidst hardships, privation or persecution, which nothing can disturb.
d) They worship God alone i.e. in discharge of their responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

This verse also signifies that Khilafat is a great Divine blessing without it there can be no solidarity, cohesion and unity among Muslims and therefore they can make no real progress without it. If Muslims do not show proper appreciation of Khilafat by giving un-stinted support and obedience to their Khalifa, they will forfeit this Divine boon and in addition will draw the displeasure of God upon themselves.

Dars-ul-Hadith

On Steadfastness, Righteousness, Truthfulness

Abu Malik Ash'ari relates that the Holy Prophet said: "Cleanliness is half of faith; the utterance of: *"All praise belongs to Allah"* fills the scales of good works; the utterance of: "*Holy is Allah and worthy of all praise*" fills the space between the heavens and the earth. Prayer is light; charity is proof of faith; steadfastness is a glow and the Holy Qur'an is a plea in your favour or against you. Everyone begins the morning ready to bargain with his soul as a stake and ransoms it or ruins it" (Muslim).

Abu Sa'id and Abu Hurairah relate that the Holy Prophet said: "Whatever trouble, illness, anxiety, grief, hurt or sorrow afflicts a Muslim, even the pricking of a thorn, but Allah removes in its stead some of his defaults" (Bokhari and Muslim).

Anas relates that the Holy Prophet said: "No one of you should wish for death because of any misfortune that befalls him. Should anyone be sore afflicted, he should say: *Allah, keep me alive so long as life is the better for me, and cause me to die when death is the better for me*" (Bokhari and Muslim).

Abdullah ibn Mas'ud relates that the Holy Prophet said: "Truth guides to virtue and virtue guides to Paradise. A person persists in telling the truth till in the sight of Allah he is named Truthful. Lying leads to vice and vice leads to the Fire; and a person goes on lying till in the sight of Allah he is named a liar" (Bokhari and Muslim).

Hasan ibn Ali relates that he learnt the following from the Holy Prophet: "Leave alone that which involves thee in doubt and adhere to that which is free from doubt, for truth is comforting, falsehood is disturbing" (Tirmidhi).

Abu Sufyan relates as part of his statement about Heraclius that the latter asked him what does he (i.e. the Holy Prophet) teach you and Abu Sufyan said: "He tells us: Worship Allah alone and do not associate anything with Him, and discard all that your ancestors said; and he commands us to observe Prayer, to tell the truth, to be chaste and to strengthen the ties of kinship" (Bokhari and Muslim).

Sahl ibn Hunaif relates that the Holy Prophet said: "He who supplicates Allah sincerely for martyrdom is raised by Him to the station of a martyr even if he should die in his bed" (Muslim).

Abu Dharr and Mu'az ibn Jabal relate that the Holy Prophet said: "Mind your duty to Allah, wherever you are; and follow up evil with good, the latter will wipe out the former; and behave well towards people" (Tirmidhi).

Anas has said: "You indulge in things which you account as less than a hair whereas in the time of the Holy Prophet we shunned them as fatal" (Bokhari).

Abu Hurairah relates that the Holy Prophet said: "Allah is jealous, and His jealousy is roused by a person indulging in that which He has forbidden" (Bokhari and Muslim).

Abu Umamah Bahili relates that he heard the address of the Holy Prophet on the occasion of the Farewell Pilgrimage in the course of which he said: "Be mindful of your duty to Allah, observe the five Prayers and the fast of Ramadhan, pay the Zakat duly and obey those in authority among you; you will enter the Garden of your Lord" (Tirmidhi).

Writings of the Promised Messiah (as)

The Second Manifestation of Divine Power

It has been the Divine way since the beginning that He helps His Prophets and Messengers and makes them supreme as He has said: 'Allah has decreed: Most surely, it is I who will prevail, I and My Messengers' (58:22). This means that the Messengers and Prophets desire that God's will may be established on the earth and no one should be able to resist it.

Therefore, God Almighty makes their truth manifest through powerful signs. He causes the seed of that truth to be sown by their hands but does not bring about its full growth through them. He causes them to die at a time which is attended with the apparent fear of failure, and thus provides an opportunity for their opponents to mock at them, and deride them. After this manifestation on their part, He exhibits His power once more and brings into operation such means through which those purposes that had been left somewhat incomplete are fully achieved.

In short He manifests His power in two ways; first through His prophets, and secondly, at a time when on the death of a prophet difficulties arise and his enemies rise up in opposition and imagine that his mission would now fail and his Community would be destroyed, and the members of the Community become a prey to anxiety and are assailed by despair, and some unfortunate ones begin to think of resiling, then God Almighty manifests His power once more and rallies the Community and saves it from disintegration.

He who remains steadfast throughout witnesses this miracle as happened at the time of the death of the Holy Prophet, peace be on him, when his Companions were overwhelmed by grief and many of the desert Arabs resiled from Islam. At that time God Almighty manifested His power a second time and by establishing Hadhrat Abu Bakr Siddiq as the Successor of the Holy Prophet, peace be on him, saved Islam from ruin and thus fulfilled His promise: *"Allah has promised those among you who believe and act righteously that He will surely make them Successors in the earth, as He made those Successors who were before them; that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security"* (24:56). …

Thus, my dear ones, as this has been the way of Allah from the beginning that He manifests His power in two ways so as to wipe out the false joy of the opponents, it is not possible that in this case God Almighty would depart from His established way. Therefore, do not be grieved by that which I have told you and let not your hearts suffer anxiety, for it is necessary for you to see the second manifestation of Divine power. Its coming is the better for you for it is permanent and will not be cut off till the Day of Judgment.

This second manifestation will not happen till after my departure, but when I depart God will send this second manifestation to you and it will remain with you for ever, according to the Divine promise which is mentioned in Braheen Ahmadiyya. That promise has not reference to me but refers to you. God Almighty has said that He would make my Community supreme over the others till the Day of Judgment. Therefore, it is necessary that you should encounter the day of separation from me, so that it should be succeeded by the day of eternal promise. Though these are the last days of the world and are the days of great calamities, yet it is necessary that the world should continue till all that God has intimated is fulfilled.

I have appeared as a Divine manifestation of power and I personify God's power. After me there will be other personages who will be the second manifestations of His Power. So you should occupy yourselves with supplication pending the second manifestation of Divine power. All the righteous in each country should supplicate that the second manifestation of Divine power should descend from heaven and demonstrate to you how powerful your God is. Remind yourselves that the time of death is near and no one knows when it might overtake him. *(Al-Wassiyyat)*

Importance of Prophethood and Khilafat

Dr Shamim Ahmad

ALL WAIT FOR THE PROMISED ONE

All the Islamic world was impatiently waiting for the advent of a Messiah before the holy founder of the Ahmadiyya movement in Islam claimed to be the reformer of the age. This was due to the fact that the Holy Prophet (pboh) of Islam had prophesised, following Divine Guidance, that in the latter days when Islam would be in a state of great peril, the Imam Mahdi would appear and guide Muslims. The Holy Prophet (pboh) said that the Imam Mahdi would be an Imam from amongst the Muslims and, due to his spiritual guidance, Islam would regain its lost glory and would be victorious all over the world.

All the Muslim sects had set their eyes towards the descent of Isa ibn Maryam. They were repeatedly mentioning the awaited one in their sermons, speeches and writings and expecting that the Messiah would bring their fortunes and would bestow upon them spiritual and material prosperity. Not only Muslims, but other religions were also awaiting the descent of a religious reformer. Their condition was similar to the present day Jews who are waiting by the wailing wall so that God may send the Messiah to guide them. Most of the religious scholars had the firm belief that the promised Imam would descend or appear in the 14th century of the Hijrah.

When one studies the history and writings of that period, it seems the whole word was in search of an Abraham of the time. Some were searching for the Imam on earth, and others were looking towards the skies for the bodily descent of the Prophet Isa.

Muslims in particular were unfortunate and helpless, as non-Muslims had oppressed them everywhere. Not only was there this external oppression, but they were also shattered by internal rifts and were disunited and disorganised. The onslaught of Christian missionaries was so fast and rapid that they were sure of their victory over Islam, particularly considering the full support of powerful Christian nations.

This was a time of great distress for those who had a regard for Islam and were impatiently looking forward to the appearance of the Imam Mahdi or the descent of a Messiah from the heavens. Muslims were relentlessly talking about the Promised One and were trying to lighten a ray of hope for the deprived Muslims. All were in agreement that the Promised Reformer would appear in the 14th century. Nawab Siddeeq Hassan Khan, an eminent religious scholar of his time and well revered by all, wrote in his famous book "Hajjul Karama," that the Imam Mahdi would appear soon in the 14th century. He wrote: *"Ten years are pending to the beginning of the 14th century. If at the beginning of the 14th century the Imam Mahdi appears or Isa descends , he will be the Mujajid of the century".*

In the same way, people who had been enlightened by God and whose hearts were filled with the love of the Holy Prophet (pboh) and were grieved by the pitiable condition of Islam, were looking towards the eminent, righteous and holy person in Qadian. They had foreseen the rise of a bright sun for the sake of Islam and sought him to accept their allegiance. One of them, in a famous couplet, addressed him beseeching him to appear as the Messiah for the ailing humanity.

The Imam of this age appeared as the Holy Prophet of Islam (pboh) had truly and rightly informed 1400 years ago. The Promised Messiah presented numerous crystal-clear signs of proof and illuminated arguments to support his claim. Earth presented many signs supporting his claim and the heavenly bodies also stood witness to his truth. Alas! Muslims refused to accept his claim and denied Mohammad's Messiah just as the Jews denied the Messiah who came after Moses. The Promised Messiah left no stone unturned and with all kinds of arguments and reasoning tried to convince them, but the majority of Muslims and particularly their religious leaders, due to their imprudence and sightlessness, did not accept him.

The Promised Messiah manifestly explained that whosoever was destined to be appointed by God as subordinate to the Holy Prophet (pboh) had been sent to the world. God had fulfilled His promise and now it was up to them to accept him or not. He announced vehemently that he was the same Messiah for whom all religions were waiting. He claimed that no other will descend from the heavens and soon all Muslims and followers of other religions will discard this belief.

He said: *"Remember that no one will descend from the heavens. All of our opponents who are alive today will die and no one will see Jesus son of Mary descending from the heavens. Then their progeny will*

also die and no one among them will see Jesus son of Mary descending from the heavens. Then their progeny will also die and no one among them will see the Jesus son of Mary descending from the heavens. Then their progeny after progeny will die and no one will see the Son of Mary descending from the heavens.

Then God will make them anxious as to why the son of Mary has not descended from the heavens even when the period of Christian domination has passed away and the world has transformed into a different state. Then all the wise people will discard this doctrine with disgust. Three centuries will not pass away from this day that all Muslims and Christians will lose all hopes and discard the false doctrine with utter disgust. There will be only one religion in the world and only one Prophet. I have come to sow the seed and my hands have planted that seed. It will grow now and prosper and no one will be able to stop its progress." (Tazkiratus Shahadatain)

REVOLUTIONARY CHANGES AFTER THE PROMISED MESSIAH'S CLAIM

Over centuries people awaited for the appearance of a great reformer whose advent was promised in the 14th century. No doubt the appearance of the Promised Messiah and his claim was a unique and magnificent event of that century. The whole world witnessed revolutionary changes taking place at the time of the Promised Messiah which were mentioned in detail in the Holy Qur'an.

In the same way all the prophesies mentioned in the traditions were also fulfilled and stood witness to the truth of the Holy Prophet (pboh) and Islam. The Divine knowledge and eloquent literature of the Promised Messiah brought an unbelievable change that it withheld the onslaught of the Christian Missionaries and the spell of the false doctrine was shattered. This in itself is a comprehensive subject.

The great change that took place is that all those awaiting for the bodily descent of Jesus have discarded this doctrine just as was prophesised by the Promised Messiah. All learned Muslims now hesitate to mention the second coming of Hadhrat Isa. Even those who are considered to be scholars by Muslims, advise that no Mahdi or Messiah will appear now. Allama Iqbal, a poet and a philosopher, considered by Muslims to be a great Muslim thinker, wrote in a couplet that Muslims should look towards the descent of God on their hearts and should abandon the doctrine of a second coming of Mahdi and Messiah.

He also wrote: *"The traditions about the second advent of the Messiah and Mahdi are the result of Iranian and non-Arabian imagination. This has nothing to do with the Arabian thinking and imagination."* (Iqbal Nama Part II)

Another change of great significance has occurred in the Islamic world following the claim of the Promised Messiah. The Holy Prophet (pboh) had prophesised that Khilafat (the system of Caliphate) would be re-established on the precept of prophethood in the latter days of the world. The Promised Messiah gave glad tidings that in accordance to the prophesy by the Holy Prophet (pboh) his followers will be blessed by the institution of Khilafat after his departure from this world, which will last till doomsday.

The Promised Messiah said: *"It is necessary for you to witness the second manifestation whose appearance is better for you, for it is everlasting and unending till the Day of Judgment. The second manifestation cannot occur until I depart, and it is only when I depart that God shall send the second manifestation for you which shall abide with you forever. It is therefore necessary for you to see the day of my departure so that the day may follow which is the day of everlasting promise."* (Al-Wassiyat)

The institution of Khilafat was thus established in the Ahmadiyya Jama'at and during its magnificent journey is about to touch the most important milestone of 100 years of age. Members of the Ahmadiyya Jama'at have demonstrated such love, devotion and steadfastness towards the institution of Khilafat that God has rewarded them as a result with numerous and uncountable blessings. It is beyond the scope of such a brief article to encompass these.

The establishment and stability of Khilafat and its magnificent blessings and victories achieved by the Ahmadiyya Jama'at, have been instrumental in bringing about another important change in the Muslim world. Now Muslims wish very strongly that they could also have an institution of Khilafat amongst themselves. They have become despondent about the descent of Hadhrat Isa from the heavens and now wish that they could have a Khilafat to enjoy its blessings.

The weakness of Islam and decline of its religious and political power started with the downfall of the Moghul Empire in India and the dismemberment of the Ottomon Empire in Turkey. This resulted in a shattered Muslim community throughout the world.

Indian Muslims however, did not recognise Ottomon rulers as their Khalifa and religious leaders, but in order

to save the unity of Muslims they started a Khilafat Movement in 1919 which ended in 1924. The damage caused by this movement to the political and economical status of the Indian Muslims is a very sad and painful incident.

Muslims were warned by the rightly appointed Khalifa, Hadhrat Khalifatul Masih II, that such a movement would bear detrimental results for Muslims, but nobody paid any attention to his admonitions. Following the Khilafat Movement, other such movements have been started by Muslims. Maudoodi Sahib wished to establish his own kind of Khilafat and Dr. Isarul Haq wants to establish his own brand of institution of Khilafat on the precept of prophethood.

Many countries, like Bangladesh and some others, have political parties named as Khilafa Movement. The Taliban of Afghanistan wanted to establish their version of Khilafat, while Shias would like to see a continuity of Imaamat rather than Khilafat. In order to save their power and preserve their kingship, Arab countries will not allow its people freedom of such movements, but the same Arabs have established Hizabul Tehrir and Khilafa outside the Middle East.

TRAGEDY OF THE MUSLIM WORLD

Muslims all over the world are bitterly divided into countless sects and divisions, not only in religious fields but also have numerous political differences. As long as they remain disunited, they will not be able to achieve anything. If by any means they are able to establish Khilafat, it will only provide a local leadership and will never be an international Khilafat.

Such Khilafat will never be a durable and consolidated one. If ever such a Khilafat is established in Pakistan, will all Arabs start following and obeying it without any hesitation? If Indonesians succeed in establishing Khilafat, would all Muslims in Pakistan, Turkey and Arabian countries bear the yoke of this subordination? It is impossible for this to happen and therefore, such Khilafat will never be a universal religious leadership. Khilfat can only be beneficial to Muslims if they unite at the hands of one leader. It is incumbent that Muslims unite at the hands of one Imam and that is the cornerstone of Khilafat. Under the present climate, there is no hope of this happening at all.

The other point is that if such a Khilafat is established, it will have no connections with religion. It will become a means of ascending to political power only and serve no further purpose. As such, the Khalifa would not have been appointed by God and have no spiritual links with Him; he would never enjoy the support of the Mighty Hands of God. Without spiritual links with God , he will never be able to purify and uplift and improve the spiritual condition of his followers as is carried out by the chosen people of God.

Such a Khalifa might be able to bow the peoples' heads because of his power but will never be able to win their hearts. It is certainly possible that such Khilafat would be worse than an ordinary political government. Such a Khalifa and his agents may label their opponents as heretics and start their persecution. The study of literature by Maudoodi and like-minded people clearly supports this view.

The whole Islamic world is divided and sub-divided in various sects and in such a divided and disharmonious state, nothing can be achieved. How can they defend and how can they spread Islam by their preaching? They are using their broken strength against their own Muslim brethren. They have multiple discords and as a result have numerous conflicts which lead to extensive bloodshed and destruction and most sadly call it a Jihad.

They are using all of their strength and power to retaliate against their own people to crush them. They do not possess any strength or power which they will use against their real enemies or defend the other Muslim countries. On the other hand, most sadly, Muslims do not have any concept of the propagation of Islam nor do they possess any comprehensive program to preach it. How will they invite non-Muslims towards Islam and what excellence do they possess to invite others to Islam?

There are some Muslims who are so despondent about the coming of the Imam Mahdi or the descent of Hadhrat Isa, yet in their despair and frustration want to distance themselves from Khilafat as well. They raise the question: '*Why is Khilafat required when the Qur'an is with us and we have the teachings of Islam?*' The answer is simple: Why did the Muslims need the institution of Khilafat at the time of the Holy Prophet (pboh) when Muslims were in a much better state religiously, politically and spiritually? Why did God Almighty propose and establish Khilafat among Muslims?

If Khilafat was essential in the early period of Islam, it is much more needed at the present time. The Holy Prophet (pboh) clearly prophesised that Khilafat would be established among Muslims following his demise and also the same would happen in the latter days of Islam. Why did the Holy Prophet (pboh) lay so much emphasis on Khilafat? It is obvious that he knew that

the prosperity of Muslims is linked to Khilafat and is essential for their spiritual well-being.

Due to the blessing of Khilafat, Muslims remained victorious in every respect as long as they remained devoted and loyal to the institution of Khilafat. The moment they developed morbid ideas on and anarchist thoughts towards Khilafat, they were deprived of the blessings of Khilafat and their downfall started.

Muslims and their religious and political leaders who want to establish Khilafat tend to forget two very important points. First of all, Khilafat does not become established on its own, nor can anybody establish Khilafat wherever and whenever he likes. It is mandatory that the Khilafat follows the demise of a prophet so that his mission is completed and his followers continue to benefit from the blessings of his Khilafat.

The second most important point is that people cannot appoint any person as Khalifa. It is God alone who chooses and appoints a person who in His eyes stands alone in his abilities and possesses the highest moral and spiritual qualities. Only such a chosen one, with the help of God, guides his followers and helps them to purify and progress spiritually. The most tragic point for Muslims is that they have closed the door of prophethood, have despaired of the advent of the Messiah and Mahdi and have also deprived themselves of the blessings of the institution of Khilafat.

KHILFAT-E-AHMADIYYA

At present there is no sect among Muslims who are completely united and are gathered on one hand and follow the command of one spiritual or religious leader. Leaving aside an international leadership, they do not even have one national leader who is accepted by all. Ahmadi Muslims are the only fortunate group among Muslims who have been blessed with the institution of Khilafat for almost the last one hundred years. Khilafat-e-Ahmadiyya is not limited to one country. Ahmadis all over the world, in every continent and every country are united at the hands of one Khalifa and follow him with full devotion and are working tirelessly for the propagation of Islam.

It is the same institution of Khilafat which was established in accordance to the prophecy of the Holy Prophet (pboh) and the Promised Messiah. It was like a tiny plant at the time of the first Khalifa, Hadhrat Nooruddin, when every enemy tried to uproot and demolish it, but could not cause even the slightest harm as the most powerful Hands of God Almighty protected it from every storm.

This has, by the grace of God, attained great heights and bears fruits of unparalleled nature. Today, the Ahmadiyya Jama'at is the only Muslim community which is the bearer of the flag of the Holy Prophet (pboh) and with great devotion, steadfastness and diligence, is propagating Islam throughout the world. By the grace of God and due to the blessings of Khilafat, the Ahmadiyya Jama'at is attaining magnificent gains for the sake of Islam.

The only ideal of the Ahmadiyya Jama'at is to uphold the honour of Islam and of the Holy Prophet (pboh) and that all over the world, the worship of One True God is established. This is the same ideal which was set forth by the Holy Prophet (pboh) when he gave the glad tidings of the Promised Messiah and Khilafat. May God bestow wisdom on the minds of Muslims to understand the message of the Holy Prophet (pboh) and its significance to recognise the Imam of the age who has been sent by God.

For a long time, Muslims have been passing through a state of painful weakness and are victims of disintegration, and despite the abundance of resources exhibit no power nor any useful influence. Their efforts bear no fruit and due to the lack of coherence and unity, have no weight in any sphere of life. The only solution and treatment for their afflictions and misfortunes is to listen to the voice of the person sent by God, attend to his call, recognise and accept him and join his Jama'at.

Listen to the voice of a chosen Khalifa of the Masih: *"Turn to the leadership established by God Himself. There is no way out towards peace and prosperity after you reject the leadership established by God. The period of your afflictions has been extended due to the same rejection. So turn back and repent. If today you bow your heads before the leadership established by God, I assure you, you will appear as a great world power even if the circumstances are extremely unfavourable. Not only this, but also there will start a great movement to establish the supremacy of Islam all over the world and no power will be able to stand to it. All those events which appear centuries away will start taking place in years. Whether you participate or not, the Ahmadiyya Jama'at will in any event carry on marching with all their vigour and might and will continue offering sacrifices as ever before. The garland of the final triumph will be worn by the Ahmadiyya Jama'at. So come and join this blessed, historical and auspicious occasion."* (Friday Sermon Hadhrat Khalifatul Masih IV, 13th August, 1990).

A glimpse of some of the Qualities of Khilafat-e-Rashida

Waleed Ahmad

The Holy Prophet (pboh) prophesied about the institution of Khilafat that was to follow him in the following terms:

Prophethood shall remain among you as long as God shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. An unimaginative kingship shall then follow to remain as long as God shall will and then come to an end. There shall then be a cruel rule which shall remain as long as God shall will and come to an end upon His decree. There will then emerge Khilafat on the precept of prophethood ... The Holy Prophet said no more. (Masnad-i-Ahmad as quoted by Mishqat in Babul Inzar-wa-Tahzir).

From this we can draw the conclusion that the Khilafat that was to follow the Holy Prophet (pboh) was to be in two parts. The first was to arise immediately after his demise. The second was to arise after a period of kingship and cruel rule. Both periods of Khilafat are in essence Khilafat-e-Rashida or the Rightly Guided Khilafat. The subject of this article is the first period of Khilafat-e-Rashida which lasted approximately three decades as prophesied by the Holy Prophet when he said, *'Khilafat shall reign for 30 years and then there shall be monarchy.'* (Mishkat, Kitabul Fitn).

The fact that this was a rightly guided Khilafat is not only substantiated by the above statement of the Holy Prophet (pboh) but through the conduct of each and every incumbent of the office of Khilafat during this period. If we cast an eye on the behaviour of the Khulafa-e-Rashida we can easily conclude how they are fully deserving of this accolade of truly being the rightly guided Successors of the Holy Prophet (pboh).

One of the most striking characteristics of the Khulafa-e-Rashida was their firm trust in Allah and absolute obedience to the Holy Prophet (pboh). This aspect was displayed time and again by the Khulafa-e-Rashida not least by Hadhrat Abu Bakr who was the first Successor to the Holy Prophet (pboh). Here it is related that when he first took office, there developed widespread disorder in the Arabian peninsula. Certain tribes, on hearing of the demise of the Holy Prophet (pboh) began to rebel. Some refused to pay the Zakat while others began to pledge allegiance to false prophets, like Musailma, Aswad 'Ansi, Tulaihah and Sajah bint Khawilad, This was a critical time. Medinah, the then capital of the Muslim State, could face attack from a number of quarters. The Holy Prophet (pboh) had already ordered for an army under Usama bin Zaid to depart for the Syrian border but the army was still in the outskirts of Medina when the news of the Prophet's demise reached them and they stopped to receive further orders.

It was at this juncture that senior Muslims advised Hadhrat Abu Bakr to recall the army, and since the position of the Muslim still remained weak, not to inflame the rebellious tribes by insisting that they pay the Zakat for the time being. Hadhrat Abu Bakr was to have none of this. Having firm faith in Allah he said, *'The marching of the army cannot be postponed even if Medina becomes as lonely as beasts could enter into it and kill me. I cannot put the sword into the sheath drawn by the Prophet himself.'* He steadfastly ensured that one of the last instructions given by his spiritual master were carried out and according to one tradition, Hadhrat Abu Bakr himself accompanied the army to the outer limits of Medina.

On this issue of Zakat again his steadfastness on a matter of principle shone through when he announced: *'Under the circumstances, if with reference to Zakat you withhold as much as a string to tie a camel, as the Khalifa of the Holy Prophet, it will be my duty to fight for it, whatever the consequences. I will be prepared to face all the risks, but I cannot be a party to the compromising of any fundamental issue.'*

Such conviction in Allah and determination of preserving the principles of the Islamic faith no matter what were a key characteristic of Khilafat-e-Rashida. In the case of Hadhrat Abu Bakr his conduct bore ample fruit. The army sent to Syria returned intact. The rebellious tribes, uncertain of the true strength of the Muslims, dared not attack Medina and they were

soon brought under control eventually after military intervention.

Khilafat is an office that is accorded to the incumbent by Allah and no man or woman has the right to take it away. This is a truth that was patently understood by all the Khulafa-e-Rashida. In the case of Hadhrat Uthman, when the insurgents were bent on deposing him and demanded his abdication, he rightly refused. In doing so he was not only following a basic principle associated with Khilafat but also a specific advice rendered to him by the Holy Prophet (pboh) who had once said to him, *'Allah will bestow upon thee a garment which people will try to remove from thy person, but take care that you do not allow them to do so.'* (p. 39 Intrigues against Khilafat-e-Rashida and their Impact by Maulana Sheikh Mubarak Ahmad)

Sadly, Hadhrat Uthman's brave efforts of defending this Divine institution were of no avail. Rebellion and disrespect to the office of Khilafat had run deep among some groups who chose to first abuse the Khalifa in public and then succeeded in killing him. This event drove a death knell into the first period of Khilafat-e-Rashida and broke the unity of the Muslims. The words uttered by Hadhrat Uthman moments before his murder ring true to this day, *'If you succeed in killing me, you shall never be able to remain united, nor able to offer your prayers or face the enemy in unity.'*

The unity of the Muslims broken, the very institution of Khilafat was lost within 5 years of this event.

This demonstrated that Khilafat is a Divine bounty. If one shows ingratitude towards it, Allah will remove it. As it is a reward to those who believe and do good works, it brings to the fore for the office such personalities that are truly benevolent to the masses, whose conduct and sense of duty is derived from their fear of God, and who act solely for His sake. Hadhrat Umar used to say, *'My heart is hard and soft for the sake of Allah only.'* This in fact is true of the entire conduct of the Khulafa-e-Rashida that each of their actions could be traced back to their fear of God.

Being God fearing, the rightly guided Khulafa were averse to the pleasures of this world. In this regard Hadhrat Ali in warning others of the evil of pursuing the world used to say, *'The world is a carcass, he who wants to acquire it, should be ready to live with the dogs.'*

It is this aversion of the world and the constant seeking of the pleasure of Allah that lay at the heart of the simplicity shown by the Khulafa-e-Rashida. It is stated of Hadhrat Abu Bakr that he tried not to allow his own inception to the office of Khilafat change his simple ways. For 6 months after becoming Khalifa he continued to live at al-Sunh, a suburb of Medina, in a dwelling of palm trunks. He used to walk or ride to the Prophet's Mosque in Medina daily to fulfil his duties. It was only as the affairs of the State took more and more of his time, that he moved his residence to his apartment in the Mosque.

Similarly of Hadhrat Uthman it is related that there was no dearth of slaves and servants for him but he would often do his personal work himself. At night, he would manage to take water for ablution himself for his Tahajudd prayer rather than give trouble to anyone else.

Hadhrat Umar, commonly given the title of 'the Great' for his outstanding achievements as Khalifa, was a personification of simplicity. His clothing consisted of a simple shirt made of coarse cloth. He would take bread made of unsifted flour, generally with olive oil. Meat or any other good food would rarely be present on his dining spread. Once a companion, Utba bin Farqad, said that should he chose to take better food as the exchequer will not be unduly affected. Hearing this, Hadhrat Umar replied, *'I am very sorry, Utba, that you want to induce me for worldly luxuries.'*

Since, being Head of State, he had to meet foreign dignitaries and emissaries, he was advised to improve his clothing. He declined saying he could not forget and give up the way of life the Holy Prophet (pboh) had shown. The Holy Prophet (pboh) never enjoyed a comfortable and luxurious life, so how could he?

Perhaps his simplicity was best displayed when he was asked to sign the treaty on the fall of Jerusalem. Here, it is said, when he embarked on this journey he maintained a practice of humility and simplicity throughout. No great caravan was organised, no multitude of splendidly dressed guards were designated to accompany him. Instead, the travelling party consisted of little more than a camel and a servant. When it came to the issue of who would sit on the camel, Hadhrat Umar, a stickler for absolute equality, insisted on the servant taking turns to sit while he walked and vice versa.

He was simply dressed as an ordinary person of the day. When he was received at Jabia near Jerusalem by

the Muslim Chiefs, he was offered a Turkish horse and better clothes. Hadhrat Umar declined saying *'Allah has greatly honoured us with Islam and that is quite sufficient for us.'* It was in this simple austere state that he entered Jerusalem to formally take the city and sign the treaty.

This sense of simplicity was also mirrored by Hadhrat Ali. He too would take simple food and wear simple dress. He was known to mend his own shoes. He would always avoid rich food saying: *'I don't want to make myself habitual of rich food.'* Once in a cold winter night he covered his body with an ordinary sheet but was shivering. People, seeing him in such a condition, asked why he didn't fulfil his requirement from Bait-ul-Maal. *'You and your family also have some rights over it.'* In reply he said, *'I don't want anything for myself from your shares. I have brought this sheet from Medina'*.

This reluctance of taking anything from Bait-ul-Maal was also shared by Hadhrat Uthman before him, who not only refused to take anything from Bait-ul-Maal but even funded some public projects from his own pocket. Hadhrat Ali's reluctance to allow even a penny from Bait-ul-Maal to be spent on him and his family is demonstrated by another incident. Here it is related that once a tribute (from Isfahan), of honey and fat along with other items, was received. Umme-Khalsoom, one of the daughters of Hadhrat Ali, wanted some honey and fat and obtained this from the Bait-ul-Maal. When Hadhrat Ali heard of this he ordered the immediate return of the casks. When it was noted that some honey and fat had been consumed from it, he paid for the difference from his own pocket.

This showed Hadhrat Ali's scrupulous honesty and it was a trait that was shared by Hadhrat Umar. Of him it is written that once, when he became ill, he was advised to take honey. There happened to be some honey in Bait-ul-Maal. Instead of obtaining it directly, Hadhrat Umar waited till people gathered for prayers in the mosque and asked them if he could do so. Only then did he take it. (Kanz-ul-Ummal Vol VI, p 354).

How refreshing it is to learn of such honesty. Khalifas of Khalifat-e-Rashida were, for all intents and purposes, absolute rulers. They reigned over both the religious and temporal spheres of their people's existence. If they wanted to they could use and abuse any power at their disposal. Yet they chose not to. Inspired by the fear of God in their hearts, they were able to suppress all evil temptations and driven to rule with responsibility, honesty and compassion. The genuine concern and compassion for others they displayed is heart rendering. Each one of the Khulafa-e-Rashida displayed countless examples of this compassion for the less fortunate.

For example, it is related that during the Khilafat of Hadhrat Abu Bakr there lived an old blind woman in Medina. Hadhrat Umar would visit her daily but always found that someone had anticipated his visit and supplied all her needs. One day he went early to the house and found the person who visited her was none other than the Khalifa of the time, Hadhrat Abu Bakr.

This sense of compassion for others was in keeping with the character of Hadhrat Abu Bakr. He was, it is said, by nature meek and tender-hearted and his eyes would frequently well up with tears at the news of anyone who was in need or suffering. He would go to the helpless and needy without hesitation. He would make people's cattle graze in the field and even milk their goats for them. When he became Khalifa, a woman whose goats were milked by him, came and said, *'You have now become Khalifa; who will milk my goats?'* Hadhrat Abu Bakr comforted the lady and replied, *'You need not bother, the responsibility of the Khilafat cannot keep me away from serving the people.'* Thus Hadhrat Abu Bakr continued to serve this lady and others in this way personally.

This sense of duty of serving the People was vividly displayed by Hadhrat Umar. Tabari writes on the authority of Hudhaifah: *'It was Umar's daily routine to visit the home of soldiers who were on the battlefield and ask their womenfolk that if they had to make any purchase from the bazaar he would do it for them. They would send their maids and Hadhrat Umar would make the purchases and hand over to them. When a message came from the battlefield, bringing letters from soldiers, the Khalifa would himself deliver them at their homes and tell the inmates that the messenger would return on such and such date, and they should keep their letters ready by that time. He would himself supply paper, pen and ink, and when there was no literate person in a family, he would himself sit outside the door and write to their dictation.'*

It is known that so vigilant was he to ensure that everyone under his stewardship was looked after, that he frequently went round at night to tend to people's woes. Aslam, Hadhrat Umar's slave, relates that once they came to a place called Sarar about 3 miles from Medina. There Hadhrat Umar saw a woman cooking

something and her children crying around her. The woman said that she did not have any food and to help calm the children she was pretending to cook. There was nothing in the pot apart from only water. The Khalifa was deeply moved. He immediately returned to Medina, took a pack of flour, meat, ghee and dates from the Bait-ul-Maal and told Aslam to load them on his back. Aslam offered to carry them for him. *'Yes'* replied the Khalifa, *'but on the Day of Judgment you will not be there to carry my burden for me.'* So he carried the load himself and placed the provisions before the woman. She cooked and baked bread while the Khalifa tended to the fire. When the food was ready, the children ate and started to play about. Umar saw their joy and left contented. The woman thanked him and said *'May God bless you! In truth you are better fitted to be a Khalifa than Umar.'* (Kanz-ul-Ummal Vol VI, p343)

Once Hadhrat Umar was feeding some people when he saw a man eating with the left hand. Hadhrat Umar asked him to use his right hand upon which the man replied that he had lost its use in the battle of Yarmuk. The Khalifa was deeply touched. He sad down by his side, said a few kind words and then asked him if he needed any help on a daily basis. Accordingly Hadhrat Umar gave him a servant to wait upon him and attend to his needs of washing and dressing. (Kanz-ul-Ummal Vol VI, p354)

On another occasion, Hadhrat Umar was once making his rounds at night when he saw a Bedouin sitting outside the door of his tent. The Khalifa sat down with him and opened a conversation when suddenly a cry issued from inside the tent. Hadhrat Umar asked who it was and was told that it was the wife in throes of childbirth. Umar came home, took his wife Umm Kalthum with him and, with the Bedouin's permission, sent her into the tent. When the child was born, Umm Kalthum called out, *'Ameer-ul-Momineen, congratulate your friend!'* On hearing the word Ameer-ul-Momineen the Bedouin became startled and sat down in a respectful manner. *'Never mind'*, said Hadhrat Umar *'come to me tomorrow and I shall give a stipend for the baby.'*

This sense of duty to the people is also illustrated by another incident that took place during the Khilafat of Hadhrat Ali. Here it is related that one day while Hadhrat Ali was walking on a side road near the market of Kufa, a man who had come from outside took Hadhrat Ali for a labourer and asked him to carry his luggage. Hadhrat Ali did so. As they progressed along the streets, someone recognised him and addressed him with the words *'Amir-ul-Momineen'* The outsider, on realising his mistake, began to apologise but Hadhrat Ali was to have none of it. He said *'You need not apologise because I think it is my duty to help them who require help'.*

This sense of selfless duty was deeply rooted in all the Khualafa-e-Rashida and was a key feature that made them such outstanding leaders of their day. Another prominent feature was their sense of justice. It should be noted that the Holy Qur'an does not advocate any specific system of Government. What it does advocate is that the system of Government, in what ever form, to conduct itself fairly and with a high degree of justice. This sense of fairness and justice was not lost on the Khulafa-e-Rashida. They recognized that if fairness and justice was truly to be applied then they were no different to anyone else before the law.

This was beautifully illustrated by an incident during the Khilafat of Hadhrat Ali. Here it is related that once a Jew stole Hadhrat Ali's armour. When the Khalifa later saw the offender with his armour, he could have easily snatched it by force, but this would have been unlawful. So Hadhrat Ali chose to take the matter through the proper judicial process and made his claim before a Qazi. The Qazi, in accordance with the law, asked Hadhrat Ali for proof of ownership. Hadhrat Ali could not produce any such proof and so the case was dismissed even though it was being made by the Khalifa of the time. Hadhrat Ali had no option but to accept the verdict which he did. However, the Jew was so impressed with this sense of equality and standard of justice that he accepted Islam.

This same sense of justice was also displayed during the Khilafat of Hadhrat Umar. It is recorded that Hadhrat Umar took great care to impress the principle of absolute equality of everyone before the law. He himself went to court on several occasions as a party to suits. Once he had a dispute with Ubayy bin Ka'b who lodged a suit against the Khalifa in the court of Zaid bin Thabit. Hadhrat Umar appeared as a defendant. Zaid showed him honour. *'This is your first injustice'*, said Hadhrat Umar who then sat down alongside Ubayy. Ubayy had no proof, and Hadhrat Umar denied the complaint. According to usage, the plaintiff desired that Hadhrat Umar take an oath. In view of the defendant's position as Commander of the Faithful, Zaid requested Ubayy to waive the right of oath. Hadhrat Umar was annoyed at this partiality saying to Zaid, *'If Umar and any other man are not*

equal in your eyes, you are not fit for the post of a judge'.

It was this kind of sincere, selfless, compassionate and just conduct by Khulafa-e-Rashida that exhorted praise even from their enemies. The tributes paid to Hadhrat Umar, for his excellence of leadership by non-Muslims is well documented. Of Hadhrat Ali, the following passage is relevant:

Once Ameer Muawiya, who had been an implacable foe of Hadhrat Ali during his Khilafat, asked Zirar Sadayee about the qualities of Hadhrat Ali. In his reply Zirar replied: *'He was noble minded and powerful. Whatever he would say would be decisive. His decisions were always based upon justice. Light of knowledge would come out from his every side. He hated the world and its captivity. He used to live among us as we do. When we would ask something he would reply. He would keep us to him and would keep himself to us. He took care of the poor ... He would respect the religious people. He never allowed the powerful persons to have lust for wrong and did never disappoint the weak in getting justice. I often saw him weeping alone at night and uttering 'O world thou can't cheat me, thou art posing as if thou love me, but I know. I divorce thee thrice.'* Hearing these words, Ameer Muawiya began to weep and said: *'May Allah have mercy upon Abul Hasan. By Allah he was exactly as you say.'*

This then was the golden period of the early Islam surpassed only by the life of the Holy Prophet (pboh) itself. These Khulafa, through their righteous conduct, demonstrated the true art of good leadership. They were absolute rulers and had absolute power. Power, it is said, corrupts, and absolute power corrupts absolutely. This may be true – except in the case of Khilafat, because here that absolute power is perfectly balanced by another absolute inherent in the incumbent – the absolute love of God, the fear of earning His displeasure.

Were this not so, then Hadhrat Umar would not have been driven to go out at night to ensure that his subjects were looked after, Hadhrat Abu Bakr would not have milked the lady Bedouin's goats, and were this not so then Hadhrat Uthman would not have gladly sacrificed his life in defending the institution of Khilafat and Hadhrat Ali would not have carried the luggage of an ordinary citizen when asked to do so.

This overarching sentiment of the fear of Allah that dominates every action of the Khalifa was vividly expressed by the Fourth Successor of the second period of Khilafat-e-Rashida, Hadhrat Mirza Tahir Ahmad. In his first address after becoming Khalifa he said:

'It is true that I am not answerable to you, nor to anyone else, nor to any individual of the Community. But this is no freedom. For now I am directly answerable to my Lord. You can be unaware of my faults, for you have no access to my heart. You know neither the apparent, nor the hidden. But my Lord sees through the innermost depths of my heart. If any pleas are false, He shall not accept them. Only such decisions will be approved by Him which I take sincerely, with full faith in Him and regardful of His fear. So my neck, freed from the hold of weak mortals, is now in the grip of the Sovereign Lord of this universe and is bent low before Him.

This is not a light burden. My whole being is trembling under its crushing weight. The idea that my Lord be pleased with me overwhelms me. How I wish that He may let me live only to that moment until I am able to walk in the ways of His pleasure! How I wish that He may grant me power to desist from thinking and doing anything even for a moment which against His pleasure and that such a notion may never cross my mind! (Ahmadi Muslims p.123-124)

Khilafat is a reward from Allah to those believers who do good. A Divine reward for goodness cannot be one except infused with goodness itself. And so is the case with the reward of Khilafat. It becomes vested in such noble and saintly individuals whose duty to God compels them to lead with compassion, justice, scrupulous honesty, and bring nothing but good to the people they serve.

That Khilafat-e-Rashida is with us once again and according to the Hadith, cited at the opening of this article, it is to remain with us for ever. This is because the Holy Prophet (pboh) did not speak of it coming to an end and instead remained quiet after mentioning its advent. It is, therefore, incumbent on us to recognise the true value of this noble institution so that we and our future generations, can remain under its canopy and become the recipients of the innumerable blessings associated with this reward of Allah.

KHULAFA-I-AHMADIYYAT

The Ahmadiyya Jama'at has been blessed with continuous Khilafat since 1908, after the demise of the Promised Messiah and Mahdi. Allah has bestowed His special favours on every Khalifa, and as a result, the Jama'at has flourished and prospered during each period of Khilafat.

Islamic teachings regarding the appointment and status of a Khalifa is that the office of Khilafat can under no circumstances be inherited. Rather, Khilafat is a holy trust which is entrusted to a pious member of the Jama'at through election. Islam further teaches that although the Khalifa is appointed through elections, it is in fact God Almighty Who guides the members of the electoral college towards the election of a righteous and able person as Khalifa. This is such a subtle and spiritual system of appointment of a Khalifa that it may be difficult for the worldly people to understand.

The Khalifatul Masih (successor to the Promised Messiah and Mahdi) is elected to the office by the votes of the members of the Electoral College, which was established for this purpose by Khalifatul Masih II.

During the life of a Caliph, the Electoral College works under the supervision of the Khalifa. However, after the demise of the Khalifa, the Electoral College becomes completely independent and elects the next Khalifa. During the election of the Khalifa, names are proposed and seconded by the members of the Electoral College, and then they vote for the proposed names by a show of hands.

Once a person is elected as Khalifa, then according to Islamic teachings, all members of the Community are required to fully obey him. At the same time, it is required that the Khalifa carries out his duties as Khalifa through consultation and taking into consideration the views of the members. However, it is not incumbent upon him to always accept these views and recommendations.

Healthy Living

Part I

Dr Lafif A. Qureshi FRCP (Edin)

Physical fitness and health are great gifts. They are mostly taken for granted and their importance is not recognised until something goes wrong. There is a well known saying that '*prevention is better than cure*'. This is quite true. It is usually much easier to maintain good health by preventive measures than to restore health once something has gone wrong. This is the basis of the science of Preventive Medicine and Hygiene that has had a great surge in the modern times and is responsible for the maintenance of good overall public health. Clean drinking water, fresh healthy diet, good sanitary conditions and different immunisation techniques that are in vogue in preventive medicine throughout the world in modern times have proved their worth by eradicating some diseases like the small pox completely and reducing the incidence of many others to a greater or lesser extent.

Human Body as a Machine

The human body may be compared to a sophisticated modern day machine. It appears to be similar to a very advanced motor car or an aeroplane with many automatic functions being controlled by computers and sensors. We seem to understand the functioning of the human body much better now that we have the knowledge of the computer technology that performs wonders for us in our daily life and continues to grow by the day.

This machine, that is the human body, has been there for thousands of years functioning just as well now as in the past. We have, however, started to understand it a little better now although still not fully.

Like all other machines, this machine has a framework around which it is built – that is the skeleton of bones and cartilages. The whole body is built around this framework. There are moving parts of the machine very well lubricated by different types of lubricants. There are gears and levers, pumps and engines doing various functions. There is a fuel system to supply power to the body by burning it with the aid of Oxygen. There is an intricate system to get this fuel from outside, carry it to the storage places and areas where it is utilized and consumed. There are inbuilt computers doing very advanced technical functions and controlling all these activities under the influence of different types of stimuli originating within or outside the body. There is a very efficient, elaborate and strong covering both outside and inside the body that is supplied with all types of sensors and defence mechanisms to protect the whole system.

This machine, like the other machines, also needs rest, repair, replacement of parts and servicing to keep it running smoothly and efficiently. Some parts of the human body, like some parts of the aircrafts, are completely replaced by new ones after a period of active service. It is even capable of producing the likes of it with the help of other similar machines. In fact the more we think about it the more we discover the similarities between the human body and the sophisticated advanced machines that the man has made during our times. However, the exception is that this machine i.e. the human body is far more advanced than anything that man has ever made.

User Guides

Every machine has the stamp of its manufacturer on it. The manufacturer supplies a manual explaining its functions and the ways and means to look after it and keep it functioning well for a long time. The type of fuel to be used for the proper functioning of the engines, the type of servicing required and such other matters are elaborately explained after thorough testing and research by good conscientious manufacturers. These are contained in the 'User's Guide' or 'Manufacturer's Manual'. Whenever we acquire a sophisticated machine we try and abide by the instructions contained in this manufacturer's manual. This is particularly so in the aircraft industry.

Do we ever question these instructions in the manufacturer's manual? Practically never, especially if we care for the machine and it is complicated and sophisticated. In fact the manufacturer's manuals are followed religiously to keep the machine functioning well for as long as possible and to avoid any law suits arising from its use.

If the human body is to be considered like the other machines of the modern age, do we have any information about its Manufacturer? Is there any guidance available from its Manufacturer to keep it functioning well for a longer period?

We find that there is plenty of information, advice and guidance available in this regard. In the ancient times there were physicians, philosophers, religious leaders, elders, housewives, friends and others who gave this advice. There are sayings like 'an apple a day keeps the doctor away' in every culture and every society. In modern times also there are similar advisers such as doctors, public health workers, researchers and others expressing opinions about these important matters, sometimes based on scientific evidence.

There is however one dilemma. The advice given is sometimes very conflicting and often very variable and continues to change with the passage of time and the advancement in the human knowledge of science and technology. The evidence base is also not free from difficulties and may be interpreted in different ways by different people depending on their own personal interests and gains. This confuses the human mind and sometimes turns it against taking advice.

To quote an example there was a time when milk was promoted as the finest food for the human body and then suddenly some milk products were banned as outright poisonous and injurious to its healthy function. So this sort of confusion goes on and does not do much to instill confidence. The confusion and conflict sometimes grows out of proportion and despite our advancing knowledge we still do not see a clear way to guide people to maintain good health. The advice is often marred by 'ifs' and 'buts'.

Is there any Manufacturer Who claims to have made this machine – the human body? And has He supplied any Manufacturer's manual to look after it? These are very important and vital questions.

The answers to these questions are found in the Holy Qur'an, the Holy book of Islam. There is a detailed discussion of this subject in this book and the ways and means to keep it healthy and functioning properly are discussed at great length.

The very first point that the book makes is that this human body, as everything else, is made by Allah, the Creator, the Planner, the Sustainer, the Evolver, the Promoter and the Provider of the whole Universe. All the six attributes referred to here is the English translation of the Arabic word *'Rabbil A'lameen'*. (Al-*Fatihah* Chapter1: verse 2).

We also find: *'laqad khalaqnal insana fee ahsane taqweem'* (A*l-Tin* ,95:5), i.e. *'Surely, We have created man in the best of creative plans'.*

And again: *'Howalazi yusawwerokum fil arhame kaifa yasha'* (*Al-Imran,*3:7), i.e. *'He it is Who fashions you in the wombs as He wills'.*

This theme of creation of man by Allah is repeated time and again in the Holy Qur'an. So now we know the Manufacturer. Has He supplied any instructions to keep it healthy and functioning properly? Yes indeed He has. This is described in many places in the Holy Qur'an but I will only quote the following:

'Nazalla alaikal kitaba bil Haqqe musaddiqan lema baina yadaihay wa anzalat Tauraata wal Injeela min qablo hudal linnase wa anzalal Furqan' (*Al-Imran* 3:4-5), i.e. *'He has sent down to thee the Book containing the truth and confirming that which precedes it; and He sent down the Torah and the Gospel before this, as a guidance to the people; and He has sent down Al-Furqan'* (another name for the Qur'an that means incontrovertible truth as well as anything that clearly distinguishes something from another, as such it works as a criterion.)

This is an amazing statement. It mentions the Holy Qur'an as the guiding book, yet at the same time quotes the Torah and the Gospel as previous guiding books (Manufacturer's Manuals) to emphasise the fact that human beings have never been abandoned by their Creator, and has always guided them.

A very reassuring point mentioned about the Holy Qur'an is given right in the beginning of the book.

'Zalekal kitabo la raiba feeh. Hudal lil muttaqeen' (Al-Baqarah 2:3), i.e. 'This is a perfect Book; there is no doubt in it; it is a guidance for the righteous'.

So the guidance in this Manual is clear and precise and free from doubts.

A point worth remembering is that Holy Qur'an is considered by all Muslims, who form a considerable section of the human population , to be their source of guidance. It was revealed to the Prophet of Islam

- Hadhrat Muhammad, peace be upon him, more than fourteen centuries ago, long before any of the modern scientific knowledge took shape. The Holy Prophet[pbuh] and his followers put this guidance into practice and have shown that it is workable and practicable. This practice of following the guidance contained in this Book has continued over the centuries to this very day.

Scientific Background

One amazing thing to note is that despite its ancient origin, there are many scientific facts contained in the Holy Qur'an that have only been discovered in the last couple of centuries of our civilisation. This becomes even more impressive when we realize that the Holy Prophet[pbuh] has neither claimed to be a philosopher, nor a scientist nor a poet. He was completely unlettered, born and brought up in the nomadic, barbaric tribe of the Arabian desert, isolated completely from the known civilized world of the time. This is mentioned in many places in the Holy Qur'an but the following quote may suffice.

''*Allazeena yattabeoonaar rasoolan nabeeal ummeyal lazi yajedoonahu maktooban indahum fit Taurate wal Injeele yamuruhum bil maroofe wa yanhahum unil munkare'* (*Al-A'raf* 7:158), i.e. '*Those who follow the Messenger, the Prophet, the unlettered one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil'*.

So the claim of the Holy Prophet [pbuh] is that he is a Messenger and Prophet of God. He himself is totally unlettered and hence everything that he teaches of good moral values and forbids evil practices is what is taught to him by his Maker and is similar to the teachings in the Torah and the Gospel claiming to originate from the same source.

There are many scientific facts contained in the Holy Qur'an. Some of these are detailed below.

- **Life dependant on water:**

The importance of water for initiating and sustaining life is a well known scientific fact. We find the following statement in the Holy Qur'an:

'And We made from water every living thing' (Al-Anbiya' 21:31)

- **The Concept of *'A'lamin'*:**

In the very first chapter of the Holy Qur'an, *Al-Fatehah*, the word '*al-a'lamin'* is used; this is usually translated as meaning the 'worlds':

'Alhamdo lillahe Rabbil A'lamin' (*Al-Fatihah* 1:2) i,e, *'All praise belongs to Allah, Lord of all the worlds'*

But the Arabic word *'a'lam',* that is the singular form of *'a'lamin',* also means the body and this makes it to include a large number of objects starting from very small living cells or even atoms to large celestial bodies and solar systems.

Despite the vast difference in their sizes there is a close similarity in their structures. There is a central area packed with energy around which particles or objects revolve continually. This is seen in the Solar system with the sun as the source of energy and the planets revolving round it. Similar arrangement is seen in the atoms of various elements with a nucleus in the middle and electrons revolving around it. In the biological cells also we find a similar arrangement with a nucleus and surrounding cytoplasm and various particles contained within it. Each cell has a distinct genetic make up and a unique DNA configuration, enough to identify it fully from every thing else.

- **Pairs in the creation of God:**

The subject of parity is discussed in the Holy Qur'an in the following verses: *'Holy is He Who created all things in pairs, of what the earth grows and of themselves, and of what they know not.' (Ya Sin 36:37)*

'And of everything have We created pairs, that you may reflect' (Al-Dhariyat 51:50)

'And of the fruits He has made them in pairs, male and female.' (Al-Rad 13:4)

This is an amazing fact mentioned in the Holy Qur'an. In the days gone by people were aware of pairs amongst animals and some plants, but now with the modern knowledge we know that pairs are present in physical, chemical and biological forms. There are negative and positive charges on the ions. Chemical solutions that are similar in their chemistry may dextro or levo rotate the polarised light giving them different physical properties. There are pairs of genes and the nucleoproteins. In fact there is no known thing that does not show this phenomenon of parity.

(TO BE CONTINUED IN THE NEXT ISSUE)

Regional Ijtemaat Ansarullah U.K

By the Grace of Allah, eleven out of twelve Regions were able to hold their Annual Regional Ijtemaa's over the last few weeks. A brief report is as follows:

Date	Region	Centre Representative	Attend-ance
23 April	South West	Markaz was represented by Naib Sadar Waleed Ahmed Sahib who gave the concluding address.	25/34+25
21 May	North East	It was inaugurated by Sadar Majlis along with Masood Bashir Sb. Final session was chaired by Regional Amir Bilal Atkinson Sahib.	135/160
21 May	Midlands	It was inaugurated by the Regional Amir and Sadar Majlis chaired the Final session with Masood Bashir Sahib.	76/150 +30
28 May	South	It was inaugurated by Regional Amir Sahib. Sadar Majlis addressed the Ijtemaa before lunch. Final session was chaired by Waleed Sahib.	105/127
28 May	Nth-West	Inaugural session was chaired by Mirza Nasir Ahmed Sb. At the Final session, Markaz was represented by Sayed Nasir Ahmed Sahib and Dr. Mansoor Saqi.	69/100
14 May	Middlesex	Ijtemaa was inaugurated by Regional Amir Sahib. Sadar Majlis addressed before lunch. Final session was chaired by Naib Sadar Rafiq Javed Sahib.	60/199
23 April	Baitul Futuh	Markaz was represented by Naib Sadar Mirza Abdul Rashid Sahib.	325/390
5 March	London	It was inaugurated by Zaeem Ala Sh. Mahmood Sb. Sadar Majlis also addressed. Final session was chaired by Naib Sadar Mirza Rashid Sahib.	239/369
16 April	Islamabad	The event was inaugurated by the Regional Amir and the concluding address was given by Naib Sadar Ch. Rafiq Javaid Sahib.	43/97
9 April	Hertfordshire	This was inaugurated by the Regional Ameer and Mr Mohammed Azhar Ahmedi made the concluding address.	32/66
30 April	East	It was inaugurated by Regional Amir Sahib. Sadar Majlis chaired the Final session.	103/239

This year in all the Regional Ijtemaa's, special speeches were delivered by the Jamaat scholar's on the topic of the importance of salat and the blessing joining Nazami-Wassiyat. The usual competitions of sports and academics were also the part of programmes.

May Allah bless the efforts of all the respective Regional Nazimeen and their volunteers who helped organise these events.

Majlis Ansarullah Annual Ijtima'a

Friday, Saturday and Sunday

3rd, 4th and 5th November 2006

Charity Walk 2006 Report

By the Grace of Allah, Majlis Ansarullah UK organised its annual charity walk on Sunday 11th June 2006. Over 1073 people registered from all over the country including members travelling from Scotland and Wales. More than £43,000 was collected by the day of the walk.

The event was organised under the chairmanship of Ch. Rafiq Ahmad Javaid. Participants started arriving on Saturday at Islamabad where dinner and sleeping arrangements had been organised. Teams worked during the night to signpost the route and prepare sandwiches for walkers.

In accordance with Huzur's approval, the route for the walk started at Islamabad and ended at the newly acquired site of the Jama'at at Oaklands Farm in East Worldham. The walk began in the presence of the Deputy Mayor of Farnham, Cllr Carlo Genziani at 10.15 am with a silent prayer led by Ameer Sahib.

The route marshals began to be positioned soon after breakfast and a dedicated team of doctors was on hand along the route to give medical attention where required. Both sites at Islamabad and Oaklands Farm had been prepared the day before the walk and there was a team to clear the rubbish along the route .

At the closing ceremony held at the new site, Ameer Sahib distributed the prizes to the winners. The overall winner of the walk was Mohammed Suheil Qureshi who completed the route in 2 hours and 50 minutes. Ameer Sahib himself was the highest fundraiser, and the oldest walker completing the walk was 76 year old Mohammad Ahmad of Purley and the youngest was Hashir Ahmed Rudra who is only 5 years old. London Region secured the award for the highest collection.

The event was blessed with excellent sunshine and the organisers did well in making plenty of water available for the participants along the route.

The closing event was attended by the Mayor of Alton, Cllr David Crocker, the Deputy Mayor of Farnham, Cllr Carlo Genziani, several other councillors and charity workers as well as other guests and participants. A message from the Minister of Sport, Richard Caborn, was also received.

Cheques totalling over £22,500 were given to each of the charities sponsored at the walk. These included Age Concern, British Heart Foundation, Farnham Hospital, Humanity First, Kingsley Centre, Phyllis Tuckwell Hospice for terminally ill patients, Treloars School for the disabled, the Woodlands Trust and charities of the Mayors of Farnham and Alton.

A lot of people were involved in the organisation, many working for weeks on end for the success of walk. These included teams that planned and cooked the food, organised the route, the accommodation, transport and set up the site and countless others behind the scene. May Allah reward them abundantly for their efforts. A list of winners and special prizes is as given below:

Overall Winner

Ist	Mr Mohammed Soheil Qureshi (Middlesex)
2nd	Mr Hafeez Butter (Blackburn)
3rd	Mr Abdul Hameed Ahmad (Tooting)

Ansar over 55

1st	Mr Amir Alam (Bradford)
2nd	Mr Saifullah Ahmed (Birmingham West)
3rd	Mr Mohammed Ahmed (Purley)

Khuddam

1st	Mr Moosa Ahmed (Bait-ul-Futuh)
2nd	Mr Syed Ahmed (Worcester Park)
3rd	Mr Nadir Ahmed (Purley)

Atfal

1st	Fahid Mahmud (Colliers Wood)
2nd	Zaffer Ahmed (Lower Morden)
3rd	Ismael Ahmed Tanveer (Tooting)

Highest Collection (Region)

1st	London
2nd	Bait-ul-Futuh
3rd	East

Highest Collection (Ziamat)

1st	New Malden
2nd	Mosque
3rd	Hounslow

Highest Collection (Individual)

1st	Mr Rafiq Hayat (Ameer UK)
2nd	Mr Salman Khan (Worcester Park)
3rd	Mr Abdus Sami (Hertfordshire)

Highest Collection (Children)

1st	Faizan Ahmad (Inner Park)
2nd	Shamaillah Niyab (Mitcham)
3rd	Mohammad Imran Khalid (Balham)
3rd	Zartasht Latif (Colliers Wood)

CHARITY WALK 2006 – SPECIAL PRIZES

Oldest & Youngest - (completing the walk)

Oldest Participant: Mr Mohammed Ahmed (76 yrs old)
Youngest Participant: Hashir Ahmed Radra (5 years)

SPECIAL EFFORTS FOR FUNDRAISING (Adults)

1. Abdus Sami (Herts)
2. Mazhar Husain (Inner Park)
3. Khalil Ahmed (Birmingham East)
4. Dr Tariq Bajwa (Mosque)
5. Sheikh Naseer Ahmad (Gillingham)
6. Mian Munawar Ali (Luton)
7. Salman Ahmad Khan (Bait-ul-Futuh)
8. Haji Umar Din (Stevenage)

SPECIAL EFFORTS FOR FUNDRAISING

(Children Who Raised over £100)

1. Faiz Ahmad Nasir (Morden)
2. Badr Ahmad Nasir (Morden)
3. Tahir Ahmad (Morden)
4. Akash Ahmad (Morden)
5. Shafkat Mahmood (Thornton Heath)
6. Shamailah Niyab (Mitcham)
7. Usman Mustun (Upper Mitcham)
8. Danyal Latif (Colliers Wood)
9. Zartasht Latif (Colliers Wood)
10. Mohammad Imran Khalid (Balham)
11. Faizan Ahmad (Inner Park)
12. Nosherwan Ahmad (Mitcham)
13. Faiz Ahmad (Mitcham)
14. Fatah Ahmad (Mitcham)
15. Saira Rashid (Mitcham)
16. Mamoon Abid (Mitcham)

Post Gazette

Charity walk raises £22,000 for local good causes

IORE than 1,000 walkers hrugged off sweltering heat on ;unday 11 June, to take part in a charity walk which raised :22,000 for local charities. The Ahmadiyya Muslim Association, which has been holding such events since 1985, chose a route inking its long established base at Islamabad, Tilford, with its newly acquired site at East Worldham, Oaklands Farm.



A total of 1,073 people, from all over the country and from Scotland and Wales, registered to take part in the walk, which was arranged by the association elders through a committee chaired by Rafiq Ahmad Javaid.

The Deputy Mayor of Farnham, Carlo Genziani, saw them on their way from the start at Sheephatch Lane in Tilford, after a speech by the national president of the association, Rafiq Ahmad Hayat. A welcome at journey's end was provided by Mayor of Alton, David Crocker.

En route, the organisers made sure there was plenty of water and sandwiches available, while more than 50 marshals ensured no one got lost.

A message of support for the walk had been sent by Minister for Sport Richard Caborn, who wrote: "I hope that the success of your charity walk will be an inspiration to others and a source of real pride to you and all those that know you."

At the closing ceremony at Oaklands Farm, Mr Crocker marvelled at the numbers present, saying it was probably the largest audience he would have the opportunity to address during his entire tenure as Alton's mayor.

The overall winner of the walk was Mohammed Suheil Qureshi, who completed the route in two hours and 50 minutes. Ameer Sahib was the highest fundraiser. The oldest walker who completed the route was Mohammad Ahmad, 76, of Purley, and the youngest was Hashir Ahmed Rudra, just five years old. London Region secured the award for the highest collection.

Cheques were distributed to each of the chosen causes - Age Concern, the British Heart Foundation, Farnham Hospital, Humanity First, the Kingsley Centre, Phyllis Tuckwel Hospice, Treloar: School, the Woodlands Trust and the charities of the Mayors of Farnhan and Alton.

LEFT: Some of the multitude of walker get ready.

Same News was published by other three local papers, Alton Gazette, Farnham Gazette and Advertiser

Farnham Herald 16th June



ABOVE: Some of the multitude of walkers. (FD24-80-06) BELOW: The Deputy Mayor of Farnham Carlo Genziani with national president Rafiq Ahmad Hatay addressing the walkers. (FD24-50-06)

Charity walk raises more than £20,000 for local causes

MORE than 1,000 walkers shrugged off sweltering heat on Sunday to take part in a charity walk which raised £22,000 for local charities.



The Ahmadiyya Muslim Association, which has been holding such events since 1985, chose a route linking its long established base at Islamabad, Tilford, with its newly acquired site at East Worldham, Oaklands Farm.

A total of 1,073 people, from all over the country and from Scotland and Wales, registered to take part in the walk, which was arranged by the association elders through a committee chaired by Rafiq Ahmad Javaid.

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On the day of the marathon walk

BBC Southern Counties

broadcast the following information on the hourly bulletins in the morning between 7am and 11am.

The Ahmadiyya Muslim Association is holding their marathon walk in alton where around 100 walkers are raising money for local charities in the area around Alton and Farnham. The Association whose centre in farnham are expected to raise around £100,000. The walk coincides with the opening of a new centre which the ahmadiyya's have bought recently. in July the Ahmadiyya will be holding their annual convention where more than 25,000 are expected to attend.

Report of Regional Activities

Midlands Regional Ijtema

By Syed Imtiaz Ahmed

By the Grace of Allah a successful Regional Ijtema took place for the Midlands Region at Dar-ul-Barakat in Birmingham on Sunday 21st May 2006.

The function started at 9.30 a.m. on Sunday morning, the opening session being chaired by Naib Regional Ameer, Dr Muhammad Ashraf Saheb.

After Tilawat, pledge and a brief opening address by the Regional Nazim, the academic competitions started in earnest which included Tilawat, Nazam and Adhan followed by a written test which incorporated mainly different aspects of the life of the Holy Prophet (pboh). The standard of competition was very high which made judging extremely difficult. With this notion in mind a select trio of judges were chosen beforehand for each of the different academic events.

After lunch and Zohar & Asr prayers, the sporting events began. A very competitive and well fought badminton doubles tournament took place at a local Sports centre with excellent skills being demonstrated by all competitors. The final match was contested with great fervour and enthusiasm by both pairs. The other sporting events were table tennis, darts and musical chairs. Again these competitions were also very well played in good spirits. The final of the table tennis tournament took place in the presence of Sadr Majlis Ansarullah UK and fittingly, the finalists were the presidents of Birmingham East and Birmingham West who both competed with well intentioned rivalry.

The next session then took place, which was the final of the academic events and included the Extempore speech competitions in both Urdu and English. Again very high standards were demonstrated by all competitors in all aspects.

The final session was then chaired by Sadr Sahib. After Tilawat, pledge and nazam, Maulana Tahir Selby Sahib gave a speech on the importance of becoming a Moosi. Mr Masood Bashir then gave a brief talk on the then forthcoming Charity Walk. Sadr Sahib then presented the prizes, followed with a brief report by the Regional Nazim before the concluding address delivered by Sadar Sahib. The event was brought to a close with silent prayers.

Overall attendance was 77 Ansar members from a Regional tajneed of 170. This was was slightly more than last year, but clearly there is room for further improvement in the future.

On a more positive note, a very keenly fought prize was taken by Birmingham West for the first time for the best Ziamat in terms of Ijtema performance. Though they did not achieve the highest percentage attendance (won by Northampton with 75% attendance and next Walsall 70% attendance); but the participation and prizes achieved by Birmingham West was greater. Their attendance was also good at 69.50%.

North West Regional Ijtema

The North West Region held its Regional Ijtema on Sunday 28th May 2006 which was attended by 64 local Ansar out of a Tajneed of 100. The opening session was chaired by Maulana Mirza Naseer Ahmad Sahib who reminded members of their responsibilities to their families.

The second session, chaired by Regional Ameer Qadhi Nasir Ahmad Bhatti, involved academic competitions. These included Tilawat, Poem, Prepared Speech and Extempore Speech. The Sports programme which followed included volleyball and badminton.

The Ijtema also hosted a Talqueen-e-Aml speech delivered by Maulana Mirza Naseer Ahmad. Quoting from the pronouncements of Hadhrat Khalifa-tul-Masih II (may Allah be pleased with him), he highlighted the responsibilities of Ansarullah and their vital role within the framework of the Jama'at. He also explained the benefit of financial sacrifice and the need to join the institution of Wasiyaat. The programme finally came to a close after prize distribution with a silent prayer led by the Regional Ameer at 5.30 p.m.

Refresher Courses

Islamabad & East Regions

On Sunday 5th March Majlis Ansarullah held two separate Regional Refresher Courses for the Islamabad and East Regions. The first was held in the morning at Islamabad while the second for the East Region was convened in Barking in the evening. The events, designed to improve the training of office bearers, was attended by the respective Regional Nazim, Zoama and their Amlas. Chaudhry Waseem Ahmad, Sadr Majlis Ansarullah UK, chaired both events and the Centre was represented by senior

members of the National Amla including Naib Sadraan, Qaid Amoomi, Tabligh, Tarbiyyat, Muavineen Sadr and several others.

Midland Region

The Course for the Midlands Region was held on at Dar-ul-Barkat, Birmingham It commenced at 10.30 am and concluded at approximately 4.30 pm with a break for Zohr and Asar prayers and lunch at 1.30 pm

Attendance was quite good. An estimated 38 members from the Midlands Region together with 3 from Scunthorpe Ziamat participated. Six of the eight Ziamats in the Region were represented. The course proved to be very useful and informative and helped clarify many queries of the Zoama's and their Amila members.

Middlesex Region

On the afternoon of Sunday 9th April 2006, a Refresher Course was held at the Hounslow Mission House chaired by Naib Sadr Ansarullah Mr Rafiq Ahmad Javaid. The Centre was also represented by Naib Sadr Safe Daum, Waleed Ahmad, Muavin Sadr Mr Mansoor Kahlon, Addtl Qaid Amoomi Chaudhry Ibrahim Sahib, Qaid Talim-ul-Quran, Mr Syed Naseer Shah, Qaid Maal, Mr Zaheer Jitoi and others.

Several local Amla members of the seven Ziamats were present as well as the Regional Nazim, Mr Mohammad Sohail Qureshi and his Naibeen. The Centre representatives were able to present their programme and an interesting exchange of views followed with members of the local amla. The Regional Ameer, Latif Khan Sahib, was also present and gave some very valuable advice.

Regional Question & Answer Session
- Middlesex -

A Question and Answer session for the Middlesex Region was held at the Hillingdon Community Hall, Royal Lane, Uxbridge, on Sunday 2nd April, and was chaired by Mr Rafiq Ahmad Javaid, Naib Sadr Majlis Ansarullah UK. The topic of *'World Peace & The Second Advent of Christ'.*

Following the preliminaries, Maulana Mirza Naseer Ahmad gave an address after which questions were taken from the audience of more than 150 participants. A vote of thanks was given by the Regional Ameer, Mr Latif Khan, before the proceedings were brought to a close with a silent prayer. Refreshments were served afterwards and the participants had the opportunity to view an exhibition detailing the activities of Humanity First.

IMPORTANT NOTICE

All Majaalis and Regions must submit their monthly reports by the 10th of each month. All Zaeem Aala and Regional nazmeen are requested to abide by this date. Reports received after the due date will not be considered for the Alam-e-inami competition

(Additional Qaid Amoomi Ansarullah UK)

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